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WILLIAM WADE HINSHAW'S

ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY

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WALTER C. WOODWARD
Editor

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A "Popular Front" for Friends

A new term has recently emerged from the political turmoil in Europe—that of "Popular Front." It bespeaks a coming together for united action on the part of liberal and progressive groups which have in general a common objective, but which have heretofore been set off from each other in particular aim and method. Thus, in France the Popular Front represents a working arrangement of the liberal to radical or "leftist" groups to make effective headway against the conservative to reactionary or "rightist" groups. Or, to put the case more simply, it represents the democratic-constitutional as opposed to the fascist-dictator form of government. The success of the Popular Front party in France, in bringing a semblance of order and assurance out of political chaos, and in apparently stemming the fascist trend, has taught a valuable lesson on the importance of bridging differences for the purpose of marching together toward a common goal.

This development has significance beyond the political and economic fields. In the struggle between the spiritual and secular forces in life, the religions of the world should, so far as at all practicable, make common cause against the powers of darkness as they focus in crass materialism. In the field of the Christian Church, the Universal Christian Council on Life and Work, to meet in England this Summer, embodies an effort to maintain a working "popular front" in extending the Kingdom of Christ on earth. More directly still, as will be seen in this issue, E. Stanley Jones speaks strong words to the Protestant Church in America, in which he urges the necessity of being one in Christ, in fact and in spirit, if it is to survive, and perform its manifest mission. Incidentally, it will be noted that evidently he has Friends quite in mind as having a place in the one Church of Christ in America which he envisages.

Our immediate concern is to go even a step further and enquire into our own "state of Society." A leading question for us should be this: if and when there is a united Church of Christ in America, what of distinctive value will Friends have to contribute to its message and service? To what degree are we exemplifying that Christian unity of spirit and purpose of which the Church of Christ is to be the fact and symbol? Are we Friends moving toward closer fellowship and a deeper spiritual unity, or are we tending toward a falling apart? Let us be clearly understood right here: we are not referring to relations between "branches," or speaking about organic unity. Personally, that phase of the question has never concerned us greatly: we have always been much more concerned for maintaining an underlying spiritual fellowship which will be truly Friendly, to say nothing of being Christian. So, frankly, while we are now writing of American Friends in general, regardless of "branch" lines, we have particularly in mind those of us who are included in the Five Years Meeting.

From the point of view in question, then, what is the trend in this, much the largest group of American Friends? Is it unifying or separative? It is to be presumed that as Friends we do have certain great Kingdom objectives in which we are at one. Are differences in outlook and method so emphasized as to weaken us in attaining those objectives? We fear this to be so. Hence our suggestion of the need of seeking to present and maintain a "popular front" for Friends in America.

In the use of the term, we transfer from the political to the religious field the democratic and progressive implication. Quakerism has always been recognized as distinctly to the "left," in the world of religious organization and principles, just as the Catholic Church and the "High Church" Protestant groups, are seen to be on the "right." We are primarily a free and democratic folk—free and untrammeled in our approach to God, democratic in our personal and meeting relationships. Our interpretation of God and his indwelling in man through his Son, has made us champions of brotherhood on many a social frontier. George Fox, as is true of all those Friends who have followed in his train, was a fine embodiment of liberal (free) religion at its best. Indeed he was the radical of his day: radical in the basis and fervor of his evangelistic appeal; and equally radical (because of the very nature of his personal experience of God) in the championship of more Christian social relationships. Quakerism is essentially free and adventurous. When it ceases to be so, it belies its very nature and genius. It is quite natural, therefore, to think of Friends as coming more closely

together in a "popular front" for greater effectiveness.

Is it necessary to show the need for such a front? In naming the need we imply, of course, that Friends do not work sufficiently together to be consistent with their profession and to perform their major purpose. While we have a common name, and are loosely included in a common group, we have "wings" and variants among us, some of them so strongly and exclusively emphasized as to slow us down in any united onward march.

That there be diversity of interest is natural and desirable. Thereby are leaders supplied for the spread of our various "testimonies." Thus we have Friends who are particularly concerned for Peace, for Missions, for Temperance, for Christian Education, for better Race Relations, for an Evangelistic Ministry, for Friendly Literature, for Friends Service, as it has come to be known. This is good, so long as, while especially interested in one or two fields, we give our sympathetic support to all as an inclusive program for Christian advance. Otherwise it is not good, for we become divisive instead of cooperative.

This leads us to a consideration of the one main "fault line" in American Quakerism—the "break" in interest between personal religion, with its evangelistic emphasis, and religion applied, in the social order. This problem, as old as the Christian Church, is not peculiar to Friends of course. However, it is wholly anomalous and unnatural to Friends, historically and fundamentally. We have known those who take pride in their pristine Quakerism to deprecate the evangelistic appeal. We have likewise known those who loudly proclaim themselves as George Fox Friends to show no concern for programs of social welfare. So far as measuring themselves by Fox is concerned, neither one group or the other are true Friends at all. Quakerism, minus either its emphasis upon experimental, "good news" religion, or minus its concern for Christian social relations, is really not Quakerism, and it is certainly not the kind of religion which Jesus himself set forth, both by teaching and example.

For the most part the Five Years Meeting has what might be termed an evangelistic background and attitude. The major part of its membership is responsive to the appeal to carry out the "Great Commission," by preaching the gospel at home and abroad. If in some places the response to this appeal seems to have weakened somewhat in recent years, it is largely because of distrust of certain methods rather than of a let down in support of sound evangelism. As we pointed out in our last issue, we must renew and also freshen our evangelistic appeal, to make it more pervasive and more inclusive. We must prove ourselves, not only more fervent in spirit but more resourceful in our approach to those whom we would bring into Christian experience and fellowship. To this purpose Friends of the Five Years Meeting are quite generally committed.

What we need is an equal commitment to religion applied where men our brothers travail and struggle for something more than mere existence. Strange as it may seem it is just here that Quakerism is considered significant among religious groups—for expressing in action on the social frontier the power of the faith it professes; yet it is also just here that the great body of our Friends are most lukewarm in their support. Many are even indifferent to this essence of true religion as proclaimed by Jesus in his picture of the Judgment.

By way of example, within recent days the press has been quick to point out not only the humanitarian but the religious significance of the new American Friends Service Committee project in Fayette County, Pennsylvania, whereby men who have become permanently unemployed as miners are to be re-trained for other means of livelihood. In concluding an editorial, "A Quaker Experiment," in which was appreciatively reviewed our relief and reconstruction activities since the War, the New York *Times* said: "Pope's line has confirmation in the continuing adventure in social righteousness on the part of the Quakers: 'Upright Quakers please both man and God.' " In a similar editorial on the project, the *Christian Century* said: "This is practical religion which deserves, and will be given, the highest honor." Yet how comparatively few of our Friends follow with sympathetic interest and support these, our own demonstrations of the very kind of Christianity which our name presumes!

How obvious becomes the need of forming, in spirit, a "popular front" among Friends! Our spiritual fervor, our evangelistic zeal, needs to be tied up with definite social tasks, else it tends to become mere emotion, too easily dissipated. On the other hand, our work for human betterment needs always to be inspired and permeated by deep religious experience and concern, else it tends to become mere "creaturely activity," as Friends used to put it. For the very work's sake, for the sake of our mission, we must bring together into essential unity these complementary conceptions of religion. Moreover, Friends constitute a small group of people. It is only as we become one in spirit, and work in harmony to a great paramount purpose, that of making Christ regnant in the hearts and lives of men, and of infusing his spirit into all human relations, that we can make the contribution that is expected of us. How tragic then, become those attitudes and trends that tend to divide rather than unite us!

The Easter season approaches. It is a time when we refresh ourselves with a renewed sense of the power of an endless life—with the triumph of victorious and expanding life. Primarily, it is a time for personal enrichment and rededication, but cannot it become one of like significance to us as a group of Friends? May this Easter bring us an experience of the risen Christ which will lift us above our differences into a closer fellowship of unity and service and make us more worthy of the name we bear.

The Next Great Step—Unite!

By E. Stanley Jones

This is the farewell message of the distinguished missionary and evangelist, at a meeting under the auspices of the Federal Council of the Churches of Christ in America on March 9, prior to his sailing for India on midnight of the same day.

THE next great step within Christendom is for the Christians to unite. In view of the world demands and in view of conditions within the denominations themselves brought about by division, the churches must get together. "If they do not," said a very prominent churchman, "within ten years there won't be any churches to unite." This is an overstatement, but it should shock us to action.

But one of the difficulties in getting together is the underlying feeling that our particular denomination has been raised up to preserve and propagate a special phase of truth in Christianity. We do not want to lose that truth. There is a fact underlying this feeling. It is true that almost every one of our separate denominations has come into being as a result of some special forgotten truth. How can we have unity with that background of an apparent God-inspired separativeness? We are asked to repent of sinful divisions and yet it is not easy to do so, because the divisions came not from sin but from a new vision. I cannot honestly feel sinful on account of the rise of Methodism. I rather glory in it and so does many another in regard to his own particular group.

And yet with all that loyalty to the past, we do feel that this is inadequate. Times have changed, new world demands are being laid upon us that cannot be met by us as separate denominations. We simply must get together. A divided Church has little moral authority in a divided world. But how can we get together? Here is where we throw up our hands. We have the feeling that if we wait till we can get together on some agreed church polity or government, then we will wait till doomsday. I don't believe it is possible to get an agreement in church government that will take in the High Episcopalian on the one hand and the Quaker on the other—and I could not leave out either one. I do not believe that unity is possible along that line. It would end in so many compromises that the union would be grey and colorless and command no one's enthusiasm.

Some Great Underlying Facts

I think we must go at it from another angle. We must look at certain facts that underlie the situation. Three outstanding facts have arisen out of the situation as I have listened in to hundreds of round-table conferences across the years. One is that when the Christians drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. They are united in the deepest thing in life, namely, in life itself. They share a common life in Christ. The Christian Church is at once the most united and the most divided body on earth—united at the center and divided at the margin. But the central thing to hold in mind is the fact that we are one. We do not have to seek for unity—we have it, fundamentally and centrally.

The second thing we have discovered is that the saints are about equally distributed among all the denominations. If you were to ask me where I thought they were most thickly congregated, for the life of me I couldn't tell you. There is no denomination that has a corner on the saints. God works through the denominations, sometimes in spite of them, but never exclusively or particularly in any one of them. If this hurts our denominational pride, it may help our Christian humility! The idea that any one denomination is the exclusive or particular channel of God's grace is as dead as Queen Anne. Only some people don't know it! The second thing we have as an underlying fact is equality.

The third fact that emerges is that there is a very great diversity in expressing this underlying unity, a diversity as widely expressed as the High Churchman on the one side and the Quaker on the other, with great diversity between.

Three facts, then, emerge—unity, equality, and diversity. Any approach to unity must take account of these underlying facts and build upon them. I would therefore suggest the following as an immediate, practical plan upon which all the churches could come together.

Practical Plan for Coming Together

Since we are inwardly one, I would suggest that we outwardly express that fact. Since we are all belonging to Christ, I would suggest that we all belong to "The Church of Christ." But since we are in America, I would suggest as the name, "The Church of Christ in America." We would all drop our denominational names as separate churches and belong to the one church—"The Church of Christ in America." But under this central unity we would have branches—"The Baptist Branch of the Church of Christ in America," the "Episcopalian Branch," "The Friends' Branch." In these branches we would have local self-government in much the same way that we give States' rights in the United States. If a branch has bishops they could keep them and look on them as they like, but they wouldn't force them on the rest as the price of unity. In the same way, if any branch held to adult baptism they could continue to do so, but they would not compel the rest to adhere to it. Each branch could make any conditions or no conditions for transfer into membership or ministry they may desire to make. Nine-tenths of the denominations would probably straight off make no conditions whatever either for transfer of ministry or membership. Moreover, nine-tenths of them would have intercommunion straight off. The other one-tenth would put themselves into a stream of influences that in the end would make for the dropping of all barriers. In the meantime we would be patient, leaving to time and the Spirit of God the righting of exclusivenesses.

There were two ways these United States might have attempted unity: one was to wipe out all state lines and state names and rule everything from Washington. Had we tried this, we would have been waiting yet for unity. The other way was to allow local expression in the States and bind the whole into a central unity. We took that way and achieved unity. But in the beginning there was a very strong state consciousness and a very weak central unity. The first decision of the United States Supreme Court was flouted by the State of Georgia. In the original draft of the Constitution of the United States, the word

"United" was in small letters, it was an adjective. But that word, "United" is now a proper name and getting more proper all the time! In the beginning our branch consciousness would be strong but the unity consciousness would grow and one day completely grip us. On our letterheads, we would have "The Church of Christ in America" in large letters overarching all, and down in the corner in small letters would be "Presbyterian Branch." The next time we printed them, the letters might be smaller! And some day they might fade out altogether—I don't know! We would leave that to time.

Over these branches, we would have the "General Assembly of the Church of Christ in America" made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication.

We would no longer tolerate competition or duplication for we would then be on the cooperative basis instead of the competitive, as now. That would mean that the weakness of one would be the weakness of all, and the strength of one would be the strength of all. The essential thing would be that we would be on a new basis in reference to each other—the cooperative.

Each nation might have its own national expression of Christianity—"The Church of Christ in Great Britain," "The Church of Christ in India," etc. Out of these national expressions would be a "World Assembly of the Church of Christ" made up of delegates from the national churches. This World Assembly would speak in the name of a United Christendom. It could give guidance to a distracted and confused world. We would not want to dominate the world through priestcraft, but we would guide it by moral convictions that would be inescapable.

But What of the Doctrine?

In regard to the doctrinal basis on which this unity would be founded, I would suggest that that basis be simple—as simple and yet as profound as Christ made it. He founded his Church on the confession that he was the Christ, the Son of the Living God. That is the Rock upon which it was founded. That is the Rock beneath us all. Any group that would confess that confession could be recognized as a branch. That is sufficiently definite to hold us to the essential, and sufficiently indefinite to give freedom for marginal differences.

But are the denominations willing to look on themselves and others as branches? If not, then if any denomination wants unity with other denominations and yet is not willing to recognize itself as a branch and others as branches, then the matter is plain—it does not want unity; it wants absorption. And I'm not interested in absorption on the part of any group.

Nor will it ever happen: Any group that hopes that it will happen in regard to their group is hoping for the moon. It would impoverish Christianity to jam it into one denominational mold.

Take Down the Walls that Bankrupt

This plan would not ask any denomination to give up any truth it may possess. It would not have to give it up—it would give it to the rest of us. And each needs the others' truth, for all of us are but partial expressions of the Truth. Out of these pooled emphases there would grow a fuller expression of Christianity, more nearly approximating the Kingdom of God. For none of us are the Kingdom—we are only approximations. We are all poorer for our divisions. A mission compound in India was above the average and I asked the missionary how they were able to get hold of such lovely property and the reply was, "The man who had the property built such huge walls around it that he went bankrupt building walls and was not able to complete the building, so he had to sell it." He went bankrupt building walls! The separate denominationalism has almost gone bankrupt building walls of separation between themselves and others and keeping them in repair. The time has now come for us to take down those walls, and use the material to build a mighty temple of God.

But we are not only bankrupting ourselves, we are bankrupting the world by our divisions. In South India, the Ezhayas, numbering 850,000, a very intelligent caste, decided after many years of debate to accept Christianity. After the momentous decision had been made, a lawyer arose in the caste conference and said, "Now that you have decided to adopt Christianity, may I ask you, 'Which Christianity?' If you live here, you will be 'Church of England;' if there, then 'Baptist;' if the other place, 'Salvation Army.' Now you are united as a caste; then you'll be divided as denominations." This held up the whole movement and still holds it up. Many a thing is held up by our divisions.

Under this plan, the amalgamation of separate branches could go on, if desirable. It would simply mean that we would have that many fewer branches,

Many of our enterprises as the missionary enterprise, could be conducted as a unit throughout the world. And with what an impact it would come, presenting a united front to the world need.

But let it be noted that this plan is more than a federation. In a federation the constituent bodies are left intact. In this plan they are not intact. There are no more separate churches—there are branches of one Church. The churches have faded out, there is but one Church.

One Christian House—Many Rooms

Or, to change the figure again. In Calcutta, I stayed with the Metropolitan of India, at "The Bishop's House." In this house are many rooms named after different bishops. I stayed in the "Heber Room." When people asked me on the outside where I was staying, I told them I was staying at "The Bishop's House;" but when those on the inside asked me where I was staying, I would reply that I was staying in "The Heber Room." But, the point was that, even though there were different names over our doors, we were all under one roof, and belonged to one family. Now we are under separate roofs with dividing walls between us. Now and then we come together in some joint enterprise, but the central thing is not our togetherness. Then the central thing would be our unity and the marginal thing our separateness.

In the foothills of the Himalayas, the fire-flies are very numerous in the rainy season and become interesting points of light in the darkness. But one night I saw a fire-fly convention—there must have been tens of thousands of them in one great tree, and there must have been a cheer-leader for they put their lights on and off in unison. As they put them on together, they lighted up the whole countryside. Our separate denominations are interesting points of light as they shine in the darkness, but let them pool their lights and they will lighten the world.

One of the advantages of this plan is that it could be put into operation now, without years of backing and filling and compromising. And it would set our faces in the direction of complete unity at once.

Christians of America, unite! You have nothing to lose except your dividing walls!

The Expanding Life

By James Wild

THE story of Jesus Christ is the most wonderful story in the world. If some of us could listen to it for the first time it would probably make more impression upon our minds: his birth in a stable at Bethlehem; his presentation in the temple and the prophecy of Simeon; the return of Joseph and Mary to Nazareth, where Jesus was brought up and was employed as a carpenter; his coming forth at the age of thirty as a religious teacher, and calling a few ordinary men as companions and disciples.

We would be impressed by his popularity—at first. "His fame spread abroad throughout all the region round about Galilee." Then, after a while, we would notice how the religious authorities, the high priests and the scribes, began to watch him and to ask him "catch" questions, to take counsel as to how they might entangle him in his talk. This opposition eventually led to the arrest of Jesus in the Garden of Gethsemane, his trial before Pilate, the Roman governor, and his crucifixion.

A missionary in China relates this story. She was talking to a group of Chinese girls about the Saviour and was dwelling particularly on the fact that Jesus died on the Cross that we might be saved. Yae, one of the brightest girls, about eighteen years old, watched the missionary very closely, listening with a queer little expression of disappointment on her face. As the missionary proceeded with the story of the death of Jesus and of the removal of his body to the tomb, Yae's face darkened with perplexity. Then the missionary told of the resurrection of Jesus, and Yae's expression changed immediately. Leaning forward, with hands clasped and eyes alight, she exclaimed, "He is alive then! Tell me. He is alive!" "Yes, Yae," the missionary assured her, and repeated the words, "He is alive for evermore." Joy then shone in the girl's face—the joy of knowing that the Saviour is the Living One.

The enemies of Jesus did their utmost to destroy him. They thought when they nailed him to the Cross that would be the end. Even the disciples of Jesus thought so at the time. "All the disciples forsook him and fled. And they that had laid hold on Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace and went in and sat with the servants, to see the end."

Yes, there was every appearance, at the time, that the end of the cause of Christ had come. Believing so, Peter cursed and swore that he did not know Jesus, when he was accused of being one of his followers. The cause of Christ certainly appeared at the time to be a doomed and discredited one.

Jesus had steadfastly set his face to go toward Jerusalem, even though he knew his foes were plotting his destruction. And as he faced the Cross, he could see, beyond the present, the final issue. He had told men about the kingdom of God and he could see great expansion for that kingdom.

When the Roman centurion who had charge of the crucifixion saw how Jesus died he glorified God, saying, "Certainly this was a righteous man." In his drama, "The Trial of Jesus," John Masefield portrays an interview between the centurion and Pilate's wife. When the crucifixion was over, the centurion came to give his report to Pilate. Pilate's wife called him aside and asked him to tell her how Jesus had died. The centurion told the story calmly. "Do you think he is dead?" asked Pilate's wife. "No, lady, I don't," replied the centurion. "Then where is he?" she asked. "Let loose in the world, lady, where neither Roman nor Jew can stop his truth."

This reply of the centurion expresses a great truth. Jesus is out in the world. We cannot ignore him. We cannot escape from him. The fifth book of the New Testament is that called the Acts of the Apostles. The author of it, Luke, had written his gospel "concerning all that Jesus began to do and to teach." In the Acts he wrote about the great expansion of Christianity through the first apostles, after the resurrection of Christ.

There has been continued expansion of the religion of Jesus Christ in many lands, down through the centuries. His commission to his apostles was, "Go ye unto all the world, and make disciples of all the nations." While my thought in this message includes this form of expansion, the expansion of Christianity in the world, and into every area of life, I have in mind particularly the idea of expanding life for the individual.

To expand is to spread out, to open out, unfold, develop, to embrace a larger area. Are we as individuals to live narrow, shriveling lives, or are we to experience something of the expanding life? "The kingdom of God," said Jesus, "is within you." And he frequently spoke of the kingdom of God as an expanding kingdom. Although it be very small, "like a grain of mustard seed, when it is sown it groweth up and becometh greater than all herbs, and shooteth out great branches."

There is nothing little, or narrow, or shriveling about that; instead there is growth, extension, expansion. "The kingdom of God is within you." Growth and expansion are within you—expansion of mind, of soul, of personality, of influence, expansion of the kingdom of God through you.

The gospels do not record much of the childhood of Jesus, but what is recorded is of significance. "The child grew and waxed strong, becoming full of wisdom, and the grace of God was upon Him." "Jesus advanced in wisdom and stature and in favor with God and men." As a twelve-year old boy, he paid his first visit to Jerusalem. When his parents set out on the journey homeward, supposing him to be in the company, they went a day's journey before they discovered he was not among their group. Then they returned to Jerusalem, seeking for him. They found him in the temple in the midst of the teachers, both hearing them and asking them questions. He probably asked certain questions that the wise men of Jerusalem could not answer, for "all that heard him were amazed at his understanding and his answers." This gives us a picture of Jesus as a boy, asking questions, seeking knowledge and truth. Is there any wonder that he advanced in wisdom, and became full of wisdom and truth? All this is in line with what I am trying to say about the expanding life.

George Fox, the first Quaker, tells us in his Journal that he had a number of "Openings" from the Lord. "The Lord said unto me that if but one man or woman were raised up by his power to stand and live in the same spirit that the prophets and apostles were in who gave forth the scriptures, that man or woman should shake all the country for ten miles around." George Fox himself was apparently that type of man. He says: "I was ravished

with the sense of the love of God and greatly strengthened in my inward man. I went into the country and had mighty great meetings. The everlasting gospel and Word of Life flourished and thousands were turned to the Lord Jesus Christ and to his teaching."

Jerome K. Jerome, in his "Passing of the Third Floor Back," gives a picture of a stranger who came to Mrs. Pennycherry's second-rate boarding house, Bloomsbury Square, London. Mary Jane, the servant girl who opened the door for him, said to her mistress, " 'E ain't the usual sort." In this boarding house the stranger, in the back bedroom on the third floor assigned to him by Mrs. Pennycherry, meets all sorts of people, the cheap, the ordinary, the vulgar, with now and then a good spirit manifesting itself. Every time the stranger enters the room where the people are cheap in their talk, there is something about his presence that brings a hallowed influence into the room. He looked upon commonplace, mean-minded, coarse-fibred people as ladies and gentlemen of the first quality, and his belief in the innate goodness of everyone he met had its effect. He looked at the people, not as they were but as they could become. And in his presence their better selves were asserted. This character is supposed to be a picture of Christ as a stranger among men and to show the expanding influence of his personality.

"Have faith in God," said Jesus. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove. And nothing shall be impossible unto you. All things are possible to him that believeth." When Jesus made statements like these he probably had in mind the unlimited possibilities in the development of human personality. He envisaged the expanding life—spreading out, unfolding, increasing, enlarging, embracing a larger area.

Christianity places a very high value upon personality and its endless possibilities of development. There is no limit to its growth in intellect, character and creative purpose. "Behold I have set before thee an open door." Christianity thinks of the universe as full of open doors. Life is not a road with a dead end, but one that winds away into the distance with alluring invitation. Our lives are so constructed that the future always beckons.

This leads to the Christian idea of immortality, involved in the Christian idea of God. Jesus said, "Because I live, ye shall live also." He came that we might have life, and have it to the full. Too long have we thought of the grave as a symbol of death. In the light of Christ's resurrection it is more truly a symbol of the expansive power of life. And as personality is the most precious thing in the world, it is impossible to believe that, at death, man's spirit is snuffed out. It must go on. These words of Longfellow are true: "There is no death; what seems so is transition."

This continuance of personality after death is illustrated in one of Edward Everett Hale's books, "Ten Times One Is Ten," a remarkable and imaginative work which has borne much fruit. In it is told the story of ten travelers, met in a railroad station following attendance at the funeral of a mutual and valued friend, Harry Wadsworth. As they talk together, reciting the dead man's virtues, each agrees to take as his own the motto of their deceased friend: "To look up and not down; to look forward and not backward; to look out and not in; and to lend a hand." Then the ten went forth to fashion their lives in harmony with the principles which had motivated their friend. Their influence spread and many people hastened to adopt their motto. In time their power was felt in Europe, Asia, Africa, and the Isles of the Ocean. Their adherents grew so quickly that twenty-seven years after the death of Harry Wadsworth they numbered one thousand million souls, which was the total population of the then happy world.

A fanciful story, you say. Yes, altogether too fanciful—but why? Because we are such poor conveyers of the personality and power of Jesus. Through the triumph of a risen Christ may we better radiate the warmth and love of his expanding life.

Allen's Neck Meeting, Dartmouth, Mass.

Poems of Eastertide

The Last Supper

They came together for He longed once more
To eat just so before He went away.
They talked about His going and each other
But hardly understood what they did say.
They did not know
How soon He'd go.
Through those swift years their feasts had been the same
As others kept, but then as they sat there
Apart from those who never fully knew,
And as His voice formed words of thankful prayer,
Their hearts beat high.
They knew not why.
They recall now the tender lighted eyes
That only Love Divine can give to man,
The soft and vibrant voice that gripped their hearts.
No meal will ever common be again,
But oh their meat
Was bitter sweet.
The bread He broke. His heart was broken more.
They drank the cup, and then His blood was shed;
He stooped and washed—or did He kiss those feet—
And love transcended over wine and bread.
They can't forget
For love lives yet.

On Calvary

They say the thunder rolled round Calvary's Hill,
The veil within the Temple rent in twain,
While Christ upon the cross was hanging still,
Fear to implant and reverence to gain;
But we who know the terror of the storm
Forget our fear as soon as it is done:
And through the ages many veils have torn,
The truth revealing like the morning sun.
Tomorrow lightning will flash once more,
And fearful and destructive though it be
It will not move us Heaven to adore
Or tender us to thoughts of Calvary.
Forgiving Love speaks not through thundering cloud—
The thief repenting, heard God's voice out loud.

LELIA S. MARSTALLER.

Freeport, Maine.

When we remember that individual regeneration is at the bottom of every successful movement for human betterment, and then find "regenerated" men who can look upon all manner of injustice without feeling any obligation to do anything about it, there is good ground for fear. That fear is that whoever classified the men referred to as regenerated misrepresented the facts.—*The Gospel Messenger.*

Easter Symbols

By Donald B. Spitler

THE tragic story of humanity is Eden; the tragic story of Divinity is Calvary. It is a far cry from Eden's Garden to Calvary's Cross, but their relationship is intimate in that the tragedy of the one is the reason for the other. In the Garden of Eden we see the beginning of a tragedy which is to end in Christ's tragic death on Calvary's Cross. From that "Old Rugged Cross" shine rays of light which reveal to benighted humanity God's unfailing love. Calvary's rays brighten all human history as they show every son of Adam's race a way back to the great loving heart of the Divine Father. Here on Calvary we see the supreme interpretation of those words, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." It was here that the Second Adam paid the supreme penalty for the trangression of the first Adam.

The apostle Paul declares the resurrection of the Divine Man of Judah to be inevitable, when he boldly declared, "Whom God hath raised up, loosed the pains of death; because it was not possible that He should be holden of it." This was not some inflexible fatalism which he proposes. It was the inevitable outcome of the Divine purpose of infinite love moving to the consummation of the great Redemptive Plan which gave to humanity salvation from sin, and the assurance of immortal life. The exaltation of man was arrested by sin and hence brought under the sentence of death. The incarnation of God's only begotten Son was the Father's fulfilled pledge of a Messianic Redeemer. It was in this faith that the prophets, seers, and patriarchs of the Old Testament, from the day when Abel offered a more excellent sacrifice than Cain, lived and died. The death and resurrection of Jesus was the fulfillment of man's long-cherished hope of redemption and immortality.

To Paul's logical mind, the death and resurrection of Jesus, were indisputable facts. They are found at the very heart and center of his preaching. In one short sentence he declares two bold facts which stand out as complements one of the other. "He was buried." "He rose again." (1 Cor. 15:4) These six immortal words are priceless to Christendom and distinguish our faith from all other religions. We have the only religion which can truthfully say of its founder, "He rose again." Others can only say, "He was buried." Christianity alone has the open tomb.

Earths most famous shrines for pilgrimages are spots esteemed sacred because they entomb the ashes of great ones, whom myriads of fellow mortals have loved, followed, reverenced, crowned and often worshiped. Their tombs are sacred shrines because their honored dead are buried there. The Japanese make the long pilgrimage to the ancient capital of Nara. They bring rich gifts of wines and perfumes as offerings to their sacred dead entombed there. As they leave, their hearts grow heavy for they can only say, "He was buried." Millions of faithful Buddhists go to their great, bell-shaped temple of Ceylone where they believe rest the ashes of the heart of Buddha, but as the glorious pageantry fades away they face their setting sun with no assurance beyond the fact that "He was buried." Various religions lead their followers to famous shrines but give them no satisfactory hope of life beyond the grave, for the stone has never been rolled away from the door of their sepulchre. The Christian may visit the Holy City of Jerusalem; he sees a skull-shaped hill which tallies with the description of Golgotha. On the cityward side of the hill he sees the tomb, nearly two thousand years old. A great stone, flat and round like a millstone, is seen near by. Tradition says this is the place where Joseph of Arimathea placed the body of Jesus, but it is empty and open. Thus the Christian returns shouting, "He was buried," but "He is risen." Here is the soul of the Easter message, "The Risen Christ," a "Living Hope."

Now the bare facts of the Easter narrative are marvelous enough, but falling from these facts, like shadows from substantial forms, and playing around them like over-tones of music, are symbols and suggestions that stimulate a devout imagination and inspire a believing heart. There are three symbols of Easter which impress me profoundly. They are, "The New Sepulchre," "A Great Stone" and "The Garden." As I think of the tomb in which Christ was buried, there are two facts about it which make it different from any other shrine. First, its newness and secondly, its emptiness. It was new in three respects; (1) No man had been buried in it, (2) No man like Jesus had before been imprisoned in a tomb, (3) This was the first grave to contain the body of a sinless man. Its "emptiness" impresses me for in it, "the empty tomb," we see the meaning of Easter.

The "Great Stone" is a significant symbol of Easter. Joseph of Arimathea rolled it before the door and Pilate sealed it with the Roman seal, but Easter did two things to it. Easter rolled the stone away, thus answering humanity's cry, "Who shall roll us away the stone from the door of the sepulchre?" The stone was "sat upon" by an angel from Heaven. This is a symbol of triumph and victory. The stone was not only rolled away but conquered, "sat upon."

The third symbol of Easter is the "Garden." The inspired writer declared, "There was a garden and in the garden a new sepulchre." The "garden" speaks of life but the "grave" speaks of death. In every garden of life death eventually digs a grave but Easter surrounds every grave with a garden of life and immortal hope, so with Paul we can boldly declare, "He was buried" but "He rose again."

Spiceland, Indiana.

A Meditation on the Cross

By James Myers

DO I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows which come to me in the course of my life?* Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others; an identification of his very life with the interests and well-being of those less privileged than himself? Though existing on an equality with God, he counted not privilege and power as things to be grasped, but took upon himself the form of man, suffering with humanity even unto death, yea, the death of the cross.

Do I measure my personal religion by this test? Am I content with the condition of the world in proportion to my own good fortune, the happiness of my family, and

*One of the new prayers in the second edition of Prayers for Self and Society by Rev. James Myers, Industrial Secretary, The Federal Council of the Churches of Christ in America; Association Press, New York. 15c per copy.

the welfare of the economic class to which I happen to belong?

Or have I voluntarily identified my interests with those of folks less privileged than I am; with the poor; with the unemployed; with those who live in slums; with child laborers; with workers in the factory and on the farm; with women who toil; with Negroes; with oppressed peoples throughout the world?

Let me pause and think of the lot of each of these. As I meditate now before the cross of Christ, I do resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these his brethren.

In humility, I ask myself, Am I as truly distressed over their situation as though it were my own? Am I prepared to say "so long as there is a lower class I am in it; so long as there is a soul in prison I am not free"?

Am I personally happy only as my life contributes something to increasing the measure of justice, and the possibilities of the good life for those who are now less privileged than myself? Am I bearing the cross? Do I have in me that mind which was in Christ Jesus?

Sunrise Over Nazareth

By Howard Coppock

WHO can approach Nazareth the first time without experiencing emotions of joy mingled with keen anticipations? For Nazareth holds a place in the heart of the Christian world second only to Bethlehem.

Jerusalem is by right the Holy City; from a tomb within her walls Christ rose triumphant over death. But Christ's experiences in Jerusalem were so filled with sorrow and anguish, regret, pity, and denunciations against the sins of the city; for which he was given, in return, revenge and hatred, betrayal, and death on the cross. How different must have been his boyhood days in Nazareth!

I arose early, the first morning of our stay in Nazareth, to see the sun rise over the Galilean hills. It was Saturday. The overhead sky was clear, but in the west a storm was in evidence, coming in from the sea. The distant clouds were tinted by the first rays of the sun and reflected a mellow light that fell softly over the still sleeping village. For Nazareth is only a village, not much, if any, larger than it was in the time of Christ.

The long halls of the "Casa Nova," a Franciscan Monastery in which I had spent the night, were deserted and still. I went out through the side door into a street running up the hill and on to the plain country near the sea. A donkey train was passing loaded with vegetables for the early morning market. Most in evidence were huge bags of cabbage that extended out from each side of the donkeys till they almost touched the walls on each side of the street. I had to step close against the wall and stop, to let them pass.

The streets of Nazareth, like all old towns of Palestine, are winding and narrow. I have walked for half a block down David street, the main street of old Jerusalem, behind a loaded camel, not being able to pass on either side. On each side of these narrow streets of Nazareth are high stone walls in which are arched doorways high enough to allow a camel to go through. These are closed with solid iron gates, in the lower center of which are much smaller gates called "needle eyes." Through this small opening a person, by crouching, can pass with difficulty. I am quite sure that Christ was thinking of these small gates of Nazareth when he said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven."

It seemed strange to have one opening in which were two gates, but the reason was not hard to find. The larger of the two doors, for they really are doors rather than gates, was fastened with a tremendously large lock. It must be very difficult to unfasten and open this heavy door, so in it, at the bottom, is made the small door to be used when a person wants to go out quickly. As I passed up the street, I noticed here and there a "needle eye" was open, probably to allow some early riser to go out to work.

Soon one wall stopped and I saw, at my left, a Jewish cemetery. In the early morning light I could dimly discern several groups of figures, dressed in mourning, sitting perfectly motionless near newly made graves. It was the Jewish Sabbath and here, early in the morning, had come the friends or relatives of the dead to mourn at the grave.

The tradition of mourning at the grave of the dead is as sacred to the orthodox Jew today as it was in Christ's time. It was this custom of going to the tomb to mourn and scatter spices and burn incense, that took Mary and her friends to the tomb of Christ on the Resurrection morning. They certainly expected to find Christ's body there and had they done so they would have sat near it and mourned for hours that first Easter Sunday.

Just at the upper end of the graveyard I passed Saint Mary's Well. No one was there. As I passed this spot the evening before, many women were present to get water in their cans. For here empty gasoline cans have taken the place of the artistic water jugs of old. A keeper was at the gate and as each woman went in to get her water, he checked her water card. Five cents a month is charged, each person being allowed thirty cans per month. Some fifty yards above Saint Mary's Well stands the Church of the Annunciation, built over the well where Mary is said to have met the Angel who announced to her the coming birth of the Christ Child, and around which Christ played as he waited for her to fill her jug with water. All children like to play in water, and here Christ, as a child, must have played or paddled in the mud with his little bare feet, or maybe laughed with glee as a jug, tilted too much, while being raised to the head, spilled water down some maiden's back. I saw this happen at the well the evening before.

They showed me the steps, descending some twenty feet, down which tradition says Mary passed going to and from the well. No one is allowed to use them today, for to many devout Christians they are most sacred. I wondered, as I looked at them, if it could be true. Certainly they showed great age, for although hewn from solid limestone, they were so worn that one would have to watch his steps carefully to descend. Maybe Mary used them, no one really knows. But what does it matter? Certainly she used water from this well.

GOOD MORNING

When darkness is gone
Then slyly the dawn
Comes peeping at us
Like a timorous fawn.
How sweet and how smiling
She looks, how beguiling,
Her golden-laced cap
Trimmed with crimson chiffon!

ALBERT W. MACY.

This is one of the facts accepted by the most critically minded.

One is shown a carpenter's shop in Nazareth and told that it is the one where Christ, as a boy, helped Joseph at the bench; but no one with reason takes the statement seriously. No doubt it is quite like the one owned by Joseph, and it may be worth the price of admission. I did not see it. But the springs of Palestine have flowed for many hundred years as they do today, and the wells are the same ones used by the ancients.

If one visits the Holy Land with a keenly critical attitude, he will certainly be disappointed and will get little from his visit. I try to accept all that seems reasonable. What does it matter if I am deceived occasionally? It can never be proved for a certainty that Christ did not sit on the "Holy Stone" when he blessed the bread and fishes, and surely there is a beautiful story associated with it. I choose to believe the story. The over-critical are apt to lose the joys of living.

From the Church of the Annunciation the road wound upward over ground so steep that at times it was difficult for the loaded donkeys coming down to keep their footing. As I continued on up the hill, I passed many donkeys, each with his driver by his side, or if the load was light, sitting on top of it. The road on reaching the top turned to the left. I turned to the right and, climbing over stones and through thorny shrubs, made my way toward the highest point of the hill. There I expected to find complete isolation. I noticed two dogs that seemed to be playing on the brow of the hill. Occasionally they would stop their scampering, and after watching me for a minute or two they would bark at me in an unfriendly tone. I wondered what they could be doing there so far from any house. As I drew nearer they stopped their playing entirely, and showed very plainly that they disapproved of my presence. All was explained when I reached the top, for there I found a small vineyard, a cistern, and a house near-by. An Arab boy was drawing water from the cistern for two donkeys. There, on the very top of the hill was a home, a garden and water.

This is one of the phenomena of Palestine—towns on top of hills. The universal use of the cistern makes this possible. Cisterns are in use today that were made two thousand years ago. Springs are very scarce, and in the hill country of Judea, wells are impossible. Cisterns have been, and will continue to be the water supply of Palestine. Jacob drew water from a cistern at Bethel. It is in use today. Reservoirs are often dug in an open field, the surrounding dirt scraped from the surface of the rock, which then acts as a drain, and great quantities of water collected and stored.

The Arab boy at the well replied with a smile to my good morning, and I passed on to the very summit of the hill. Nazareth was a picture to repay anyone for the effort. Spread out like a great fan with the ribs converging at Mary's Well, and painted golden by the early morning sun, it was beautiful. No wonder Christ loved the city of his boyhood. He must have climbed this same hill to see the sun rise. He might have stood where I was standing. The place was sacred.

I descended by another route. Half way down I came upon three camels loaded with stone. As they knelt, with many groans of protest, while the Arab drivers loosed the heavy stones and rolled them off, I stood and watched. Their loads removed, the camels rose, as camels always do, with three distinct movements: first, upon their front knees, then onto the rear knees, and finally, with a lurch that may be disastrous to a new rider, they come to their full height. I have seen camels kneel and rise many times at the command of their masters, but it has never ceased to be interesting. Christ must have stood many times in Nazareth and watched the camels kneel.

I continued my descent on down the hill and through the narrow streets of Nazareth. With sadness, I thought of Christ's last visit to his boyhood home. "He came unto his own and his own received him not." They refused to believe his message and rushed on him, gnashing with their teeth, and would have thrown him from the cliff; but he, fixing his eyes on them, passed through them unharmed. I looked across the little valley to the hill beyond. Was it from that cliff that they tried to cast him down? I do not know. It may have been.

His accusers have passed into oblivion, we do not know their names; but the footprints of Christ are felt, if not seen, on the hills of Nazareth.

Naples, Italy.

QUESTIONS PERTAINING TO THE EASTER SEASON

From the Religious Question Box material supplied by the News Service of the National Conference of Jews and Christians, we have selected from accumulated releases the following questions and answers relating to the Easter season.

QUESTION: A Christian friend has said: "This last Passover Feast Jesus ate with his disciples in the upper room, is different from any other Passover, in that they did not slay the Lamb, Christ representing the Lamb. If the Scriptures do not say they *did*, where do they say they did *not*?

ANSWER: There is nothing in the Bible story to justify the thought that the feast prepared in the upper room by the disciples of Jesus was different from that prescribed by the rules of the Synagogue. Jesus observed all the rites of the Jewish religion from which he never separated himself. He constantly attended the Synagogue on the Sabbath day. The use of the analogy or symbol of the lamb slain is a natural and beautiful one, but it must not be over-stressed. Symbols help us to grasp the meaning of great mysteries but if we mistake the symbol for the thing symbolized we make a grave error.

QUESTION: Why is the Friday immediately preceding Easter called Good Friday?

ANSWER: Because it is the day on which Christians commemorate what they believe to be their Saviour's goodness in giving himself for man's redemption from sin, and because of the good which they believe was accomplished for mankind through his sacrifice.

QUESTION: Is it true that Matthew and Mark each state that both thieves crucified with Jesus reviled him whereas Luke states that only one did so?

ANSWER: This is true. The discrepancy doubtless arose from differences in the source from which the evangelists drew their information.

QUESTION: Why did Jesus say on the cross—"My God, my God, why hast Thou forsaken me?" What is the explanation of these words?

ANSWER: Of course, all that we can do is reverently imagine what Jesus meant when in the eagerness of approaching physical death he uttered in cries those words which the Bible reports. When we remember the stories of his prayer in the garden of Gethsemane and his request that "if it be the Father's will the bitter cup," death on the cross, "should be taken from him," we can see how naturally Jesus recoiled from the doom which threatened him. That no answer came might have quite naturally raised the terrible question in his mind as to whether, after being forsaken by all his earthly followers, he was likely forsaken by his Heavenly Father with whom he had found such wonderful oneness.

This cry, perhaps the most tragic report from human lips, may well be regarded as showing the truth of the Bible statement—"He was tempted in all points like as we are, yet without sin." In other words, Jesus was tempted to doubt the justice and love of God.

QUESTION: What is meant by the "forty hours devotion" as observed in the Roman Catholic Church?

ANSWER: A Catholic authority answers: It is a devotion in honor of the Holy Eucharist, the people praying in adoration before it for forty hours continuously, in memory of the forty hours Christ's body remained in the tomb. It begins and ends with a Solemn High Mass, accompanied by a procession of the Blessed Sacrament, and the chanting of the Litany of the Saints. It originated in Milan at the beginning of the sixteenth century, and its purpose, according to Pope Paul III (1534-1539), was "to appease the anger of God provoked by the offences of Christians, and to bring to naught the machinations of the Turks, who are pressing forward for the destruction of Christendom."

QUESTION: What is the connection between eggs, rabbits, "hot cross buns," and the Easter season?

ANSWER: The custom of using eggs in various ways has long been associated with Easter, and making presents of colored eggs was at one time almost universal. The origin of Easter eggs seems to be a mixture of Christian and pagan legend. The mysterious development of life in an egg has always been a wonder, and it is easy to see how it might become a symbol of the revival of nature and the springing forth of life. With the early Christians the egg was an emblem of the resurrection. The Romans celebrated their egg games at the time of the Christian Easter when they ran on oval tracks and received eggs as prizes.

The hare or rabbit is also a symbol of Easter. In many lands the hare has been associated in thought with the moon, from the phases of which the date of Easter is yearly reckoned. The connection of the rabbit with Spring festivals also dates far back of the Christian era, because it is an emblem of fecundity.

So far as the hot cross bun is concerned, the origin of the custom, says a writer in the New York *Sun*, is traceable, not to Christian sources, but to the early pagans. He says: "The Babylonians and the Egyptians made votive offerings to the moon goddess in the form of cakes crossed with the horns of the sacred bull. The Greeks tendered to Astarte in the temples cakes of meal and honey marked with crosses symbolic of the four quarters of the moon; and in some of the Roman ruins small loaves of bread marked with crosses have been found, and it is known that such cross-bread was sold to worshippers in the porticos of the temples. Possibly the cross-bread traveled to Britain with Caesar's legions, but at any rate the Saxons in Britain offered cross buns to their goddess of light, and in the course of time Anglo-Saxon curates came to offer cross buns to their parishioners on Easter morn."

EASTERTIDE

BY HENRY COFFIN FELLOW

Hail Day of Days!
Blest Mother of Immortality,
When Christ became Immanuel
To this dull clod of clay
And trampled Death to dust.

Hail Blest Easter Morn!
When Death was swallowed up
In Victory Triumphant
And Life anew on earth
Began again.

Christ left the new-wrought tomb
With spikenards from the far Cathay
And winding sheets perfumed with myrrh
That held no entrancing thrall
To His chrysalis now glorified.

Yes, Glorious Easter Morn!
It seems I hear the angels sing
"All Hail! Immanuel, the Son."

Gabriel with his angel trumpeters
Blew forth a fan-fare loud and long
That the farthest universe removed
Re-echoed back in loud acclaim
"Come forth, Oh Lamb of God
Slain from the foundation of the world."

Then ere the first gray dawn
That streaked an eastern sky
Had melted into light,
The sleeping guardsmen of the tomb
In their bedraggled tunics
Awoke and cursed their Roman gods
Then staggered to retrieve
Their swords and shattered shields
To grasp anew the broken seal
And ponderous stone
Rolled back by angel hands
Swiftly moving from the tomb
Beside the grottoed cliff.
Struck dumb as dead men
The guards lay speechless on the rocks
Bound by the shackles of the skies.

The Christ came forth most glorified
From out the tomb of riven rock
Mantled in a weft of God
Woven in His Celestial loomery
Of Light.

Left his shroud and slipped away
Where he had slept mid angel guards,
Walked forth into the Garden
Whence had His scattered flock
Wandered forth into the gloaming
Shepherdless.

Tear-dimmed the Marys went
Weeping to the tomb
Empty now yet filled with Light
Woven of threads of angel tapestries,
Seeking their Christ of Calvary.

An angel said, "He hath gone forth
Amidst the hills of Galilee
To find his scattered sheep
Groping aimlessly afield."

The women quickly ran
And spread the Good News everywhere
To His disciples and the multitude
That Christ had risen from the Dead.

Wichita, Kansas.

EASTER

A morning when the infant spring,
With breath of perfumed air,
Caught from the many blooming flowers,
Lay upon the earth, and there
Breathed new life into bud and sod—
To all things calling, spake:
"It now is time that somber robes
Be laid aside. Awake,
Put on fresh dresses of bright green."
The earth attains her motherhood,
The sun with golden smiles looked down
And saw that all was good.
A morning when fresh bird-notes hail
The waking world from gloom,
A garden where a weeping group
Approached an empty tomb.
A messenger in raiment white
A proclamation gives:
"Behold, He whom ye see is ris'n,
No longer dead but lives!"
And nature echoes to that voice,
There is no death, but life
Anew has come from heaven and earth,
Now is an end of strife.
The shadow of the cross recedes,
As songs of victory
Arise from every Christian heart—
Christ reigns eternally!

ERNA E. HOEFS.

Portland, Oregon.

UPON THE BRINK

"O for a Faith that will not shrink"
And a "Love that will not let me go,"
As standing mute upon the brink
Where Mercy conflicts War and Woe.

Dear God, meet men in the lead today
So, bowing shamefaced at Thy feet
Confess more trust in Might's Array
Than Love and Faith. May Mercy meet
This maddening race for Power and Place—
With meager care how others' fare.
Give way O, Wrong, to God and Grace,
Where men each other's burdens share.

Since Christ has purchased Life with Peace
For men, then, let Him have His way,
Till nations' warring threatenings cease.
"Thy will be done in Earth," Let's pray.

CASSA COMMONS.

Oskaloosa, Iowa.

Repairers of the Breach

By John F. Reich

"AND thou shalt be called the repairer of the breach, the restorer of paths to dwell in." The high calling of these words from Isaiah five ushered in a sense of rededication when the American Friends Service Committee met on Friday, February 26, to consider Friends' responsibility to Spain. More than two hundred persons gathered to hear Sylvester Jones report on his recent experiences in that country. They were united in encouraging an active campaign to raise funds on behalf of suffering children and women.

The same week also saw the inauguration of the rehabilitation program for unemployed miners in Fayette County, Pennsylvania, which the Service Committee has been concerned to start for several years. Thus, the recent past has been momentous in decisions. The future calls for courage, acting and weighty responsibility.

This responsibility is all the more apparent when one considers the reactions of the public and the press to the various projects that the Service Committee proposes to undertake. The universal acclaim is sobered by the equally universal confidence that Friends will carry out what they put their hand to. Thus, the New York *Times* editorializes:

"The Quakers have done so many good things in the way of relief and reconstruction since 1917, when the American Friends Service Committee was organized, that one is ready to look with favor upon any new social project of their undertaking. . . . It was announced a few days ago that preparation was being made for feeding children and women in Spain. Now it is launching a program for the retraining and re-employment of surplus workers. . . Pope's line has confirmation in the continuing adventure in social righteousness on the part of the Quakers: 'Upright Quakers please both men and God.' "

In Philadelphia the *Bulletin* editorialized on the Fayette County project as one of the most hopeful experiments being undertaken for depressed coal miners.

Spanish Relief Launched

The work in Spain calls for the sending abroad of two or more volunteers. It is hoped that sufficient funds will be available to build up the mission to as many as eight workers by the end of the Summer. At the present it seems desirable that these workers should operate in connection with established institutions under the direction of governmental officials in Loyalist Spain or through the nationalist Red Cross in insurgent Spain. Both sides have assured Sylvester Jones complete freedom of action and are eager for Friends to undertake this work in their own manner.

The following statement has been issued by the Service Committee's committee on Spain as an appeal to all Americans of good will:

"Throughout America, men and women of good will are stirred by the tragedy of war-torn Spain. Regardless of personal judgment or political sympathies, they are filled with pity for suffering fellow-beings. Above the arguments of Left or Right they hear the cries of hungry refugee children. They desire that through services of relief a way of reconciliation may be found to put a stop to further bloodshed, destruction and hatred.

"Are you one of these Americans? There are at least 150,000 refugee children without sufficient food in Loyalist Spain. Another 30,000 war orphans in Nationalist Spain desperately need clothing and medical supplies. You can help to relieve the sufferings of these innocent victims. You can bring ways of peace into their shattered lives. Through the American Friends Service Committee channels for non-partisan relief are opening on behalf of the children of both Loyalist and Nationalist Spain. This is a mission of love of all Americans —Protestants, Catholics, Jews alike.

"Will you help to save these children? Will you share in this task of peace-making? Your contribution will do more than buy food and clothing. It will demonstrate to Spain true creative good will on which alone can be built a lasting peace."

The Committee on Spain has further announced: "While the work it proposes to do will be representative of all Americans of good will, the Committee upholds a testimony for peace. In this it is cooperating with the Mennonites and Church of the Brethren who with Friends comprise the three historic "Peace Churches" of America. The project is endorsed by the Federal Council of the Churches of Christ in America and by other religious and social organizations. It has the approval and encouragement of the American Red Cross."

The Fayette County Project

On March 3, the Social-Industrial Section of the Service Committee purchased two hundred acres one mile and a half west of Republic, Pennsylvania. Here will be established an experimental colony for the re-training and re-employment of "surplus" workers who have become permanently unemployed through industrial changes. . . The Committee has estimated that there are some 200,000 bituminous coal miners who will never be employed full time in the mines. The tract will accommodate fifty families which will be provided with tools, livestock, and seed sufficient to produce foodstuff on a subsistence basis.

Their back-to-the-land activities will be guided by David W. Day, an Indiana Friend who recently was connected with the Government's Resettlement Homestead at Westmoreland, Pennsylvania. Assisting David Day will be Errol Peckham who was engaged in the Quaker child-feeding in 1932, and more lately in rehabilitation projects in Clearfield County, Pennsylvania. Errol Peckham is a graduate of Penn College, Iowa, and Hartford Theological Seminary, with the background of agricultural experience on an Iowa farm. Levinus Painter of Indiana, also will be connected with the Fayette County work. He is experienced in rural parish work in New England, and is a graduate of Earlham College and Hartford Theological Seminary.

In addition to building their homes and raising the bulk of their food supply, the men will be trained in lines of work other than coal mining, and efforts will be made to introduce new industries to absorb their labor. The work for these fifty families also calls for training young boys so that they may be equipped to get jobs in profitable new lines of work instead of following the coal mining traditions of their forebears.

Homer L. Morris, secretary of the Social-Industrial Section, explains the basic purpose of the experiment as follows, "We are trying to work out techniques of what to do when large numbers of men are thrown out of work through some industrial catastrophe, just as the Red Cross has learned what to do in physical catastrophes.

"When floods or earthquakes destroy a city, the Red Cross with its years of experience knows exactly what to do to relieve suffering. It is on the job instantly with food, clothing, ambulances and medical supplies, and is organized to move swiftly to evacuate entire populations if necessary.

"No one knows what to do when a community dependent upon one industry—coal, lumber, cotton, textiles, for example—is plunged into wholesale depression by a sudden shift in demand for its products, or by the rise of competition. When large numbers of people are thrown out of work, all we can do is to put them on the relief rolls and see them sink into demoralizing idleness.

"We aim to find the solution to this national problem which recurs constantly in good times or bad. It concerns all of us—labor and capital alike. Happily, it is a problem 'above the battle' of capital-labor conflicts. The people we

seek to aid are no longer wage earners. They are neither effective members of unions nor profitable consumers of goods.

"Here is a situation in which both capital and labor can unite. That they are doing so is most encouraging for our industrial future. We have the promise of cooperation from the Government. In the long run the techniques we discover will have to be supported by the Government in order for them to become applicable throughout the nation."

Funds for the experiment are being solicited from leaders of industry and organized labor. Encouragement and much assistance already has been given by Myron C. Taylor, Chairman of the United States Steel Corporation; E. T. Weir, President of the National Steel Corporation; Allan Scaife, President of the Pittsburgh Coal Company; F. C. Thomas, vice-president, Koppers Coal Company; and Andrew W. Mellon. Political leaders who endorse the program include Governor George Earle, Newton D. Baker, and Cornelius D. Scully, Mayor of Pittsburgh. Indorsements from the universities include those of Dr. Thomas S. Baker, President Emeritus, Carnegie Institute of Technology; Dr. A. E. Holbrook, Dean, Schools of Mining and Engineering, University of Pittsburgh; and Dr. H. A. Overstreet, College of the City of New York. Organized labor demonstrates its willingness to cooperate by the expressed good will of John L. Lewis, as President of the United Mine Workers of America, and Thomas Kennedy, Secretary-Treasurer. The latter is also Lieutenant-Governor of Pennsylvania.

THE WIDOW'S MITE IN A MODERN MAIL BOX

The New York Friends' Meetinghouse has a mail box, and from that box are taken daily many pieces of mail, advertising circulars, letters from members of the Meeting (would that there were more of these!) bills, letters directed to Friends in care of the meetinghouse, and letters directed to unknown persons. And once in two or three years a package is found in the box bearing no address at all. Evidently the postman knows nothing of these parcels—some one puts them in personally.

Such a package was found the other day; there was no address and no indication of who placed it in the box. On opening the little paper sack, three pieces of crocheted lace were found. They were tidies for back and arms of an armchair. They were nicely crocheted in dark brown thread in a complicated pattern which the writer would never have patience to study out.

The lace seemed to be a thank offering from some woman who could not give money, so gave of her handiwork. As such the Monthly Meeting received it. "And there came a poor widow and she cast into the treasury two mites, and Jesus said unto his disciples, 'Verily I say unto you, this poor widow has cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had.'"

The Monthly Meeting was touched by this anonymous gift, and felt that no one person should own the lace, so a collection was taken amounting to $7.50 with which to redeem the gift. It seemed fitting that the money should go to help others rather than the Meeting, and Willis Hotchkiss having turned all thoughts to Africa, the money was sent to the American Friends Board of Missions for use in Africa.

Should these lines meet the eye of the friend who gave the lace, New York Monthly Meeting wishes to assure her that her gift was blest to the Meeting by the spirit of love which it invoked.

Relief in Spain

Projected by American Friends Service Committee

Henry Tatnall Brown, a prominent Philadelphia business man, has accepted the chairmanship of the Committee on Spain, organized by the American Friends Service Committee to administer relief. Henry T. Brown was in charge of the German child feeding work during the winter of 1923-24. This new service will be in addition to his Service Committee activities as Vice-Chairman.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches of Christ in America, has written the following to the American Friends Service Committee:

"In behalf of the Federal Council of the Churches of Christ in America I desire to express our enthusiastic approval of your plan for relief work of a non-partisan character in Spain. It is my earnest hope that all of the churches in the Federal Council's constituency will cooperate with your program and use the American Friends Service Committee as a channel for this united effort to bring healing and reconciling influence into war-torn Spain.

"The magnificent work of the American Friends Service Committee on the continent of Europe in the period following the World War seems to us to have been beyond praise. We regard it as one of the most important Christian humanitarian undertakings of our generation. The confidence and gratitude which the American Friends Service Committee has already won by its disinterested efforts commend it to the complete support of the churches in the new effort in Spain."

Sylvester Jones completed on March 7 a week of speaking engagments in the following cities: Baltimore, Washington, Providence, Boston, Hartford, Utica, Rochester and Detroit. He expects to address Friends groups over week-ends within visiting distance from his home in Chicago.

A group of Anglican and Non-conformist Churchmen, including the Deans of Rochester and Chichester, the Rev. Henry Carter, of the Methodist Church and Percy W. Bartlett, of the Society of Friends, recently visited Barcelona, Valencia, and Madrid to study the relations of the churches to the civil war in Spain. Their report declares that they found no evidence of organized Godless propaganda such as has existed in Soviet Russia. They stated:

"We were unable on inquiry to hear of any caricatures of God, of Christ, or of the Virgin and Saints. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. There is a strong anti-clerical movement, but no anti-God movement in Spain.

"In Eastern Spain," says the report, "all Catholic churches were either closed or secularised, and no religious services were being held in them." Certain churches of special historical and artistic interest were uninjured. Other churches had been destroyed by fire or by military operations.

"Of the priests, some fled abroad in the first days of the rebellion. A number were helped by the Government to get out of the country. But many certainly were killed, either after a trial which proved them to be involved in the rebellion or in outbreaks of mob violence. Unless the parish priest was actively unpopular he was not killed by his own people. The hatred was much more violent against the religious orders than against the parochial clergy.

"The democratic Catholics of the Basque country are, it is noted, fighting on the Republican side. The Protestant pastor and their churches are virtually unmolested in Republican Spain, though in Barcelona services are temporarily suspended."

As for the attitude of the Republican Government toward liberty of conscience and worship, the report says:

"With regard to the future, all the members of the Government spoke with one voice. They expressed their belief in freedom of faith and of worship, and the hope that, when the war was over, a good number of churches would be reopened."

QUAKERDOM AT LARGE

Russell and Vera Carter, who have been giving excellent service for the past two or three years as directors of the Indian Mission at Wyandotte, Oklahoma, are removing soon to Lawrence, Kansas, where Russell will join the Faculty of the Haskell Indian School as Director of Religious Work.

* * * *

The Earlham College Girls debating team recently won the championship of the debating league consisting of five Ohio colleges and Earlham in Indiana. In the regular season's schedule, the Wittenberg College and Earlham teams tied for first place, whereupon the two teams wrangled for the crown, with the Quaker girls outtalking their opponents.

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Dr. A. D. Beittel, formerly head of the Department of Religion at Earlham College, has been appointed Dean of Guilford College, to which institution he went one year ago as Professor of Sociology. In the interim between Earlham and Guilford he served the Collegeside Church at Nashville, Tennessee, as pastor.

* * * *

S. Archibald Smith, widely known Friends educator and speaker, announces his retirement in June from the principalship of Brooklyn Friends School. Following a long and successful career of forty-three years in school work, he will retire with his wife to their home at Wilton, New Hampshire, where he plans to carry out some long-cherished plans which his active school life has prevented him from pursuing.

* * * *

Willard O. Trueblood, who will be in special services at University Monthly Meeting and also at Friends University just prior to Easter, has been chosen by the Wichita, Kansas Council of Churches as the noon-day speaker at one of the down-town theaters during "Holy Week." These noon-day meetings have been an annual event for a number of years and they have been favored by some of the outstanding preachers of the country. It is a distinct honor to Willard O. Trueblood and to the Friends of that city that this choice should have been made.

* * * *

Four Young Friends, who had been attending a conference at Pendle Hill over the week-end, were welcome guests at the staff meeting of the American Friends Service Committee on Monday, March 8, reports the Philadelphia office. They represented the American Young Friends Fellowship, an all-Friends movement to draw together young people in spiritual and social outreach. The visitors were: Franklin Briggs, Greenwich, N. Y., a student at Earlham College; Albert Simon, Baltimore, Md.; Caroline E. Cox, Anderson, Indiana; Agnes W. Lawall, Richmond, Indiana. They were introduced to the Service Committee staff by David Day who was also visiting Philadelphia on behalf of the Fayette County rehabilitation project of which he has been appointed manager.

* * * *

When Drew Pearson and Robert Allen give special recognition in their famous column to some person in the public eye, they present him with what they call the brass ring, good for one free ride in the Washington Merry-go-round. Feeling moved to give similar recognition now and then for faithful Friendly service well rendered, we propose the Quaker Quill as a suitable emblem. Our first presentation goes to Charles O. Whitely, pastor of the University Friends Church at Wichita, Kansas, who, since the first of the year, has sent us forty subscriptions to THE AMERICAN FRIEND from his meeting. We know what such cooperation means in the life of a busy pastor. We also present the Quaker Quill to Mary Johnson Overman, who alertly maintains a similar list of subscribers in and around Marion, Indiana. Just now she and her husband, the Doctor, are spending several weeks at St. Petersburg, Florida, but even on vacation she keeps her church paper in mind, in evidence of which another subscription is just at hand via sunny Florida.

NEWS OF OUR MEETINGS

Pleasant Plain Quarterly Meeting, in a minute adopted at its meeting on February 20 at Richland, Iowa, petitioned Senators and Representatives for the right of local option in dealing with the liquor traffic within a community's bounds. The minute also contained a reaffirmation of the traditional Quaker stand with regard to the evils inherent in this traffic.

* * * *

Bear Creek Quarterly Meeting was held at Earlham, Iowa, February 14, with all local pastors, representatives from six of the seven member meetings, and the Yearly Meeting Superintendent, Richard R. Newby, in attendance. On Saturday morning, Benjamin Harris, pastor at Stuart, spoke helpfully on "The Limitations of God." At noon a basket dinner and an hour of Friendly fellowship were enjoyed. In the business session a communication was read from Ackworth Quarterly Meeting, inviting Bear Creek Friends to visit their sessions to be held at Indianola, February 20 and 21. Twenty representatives from our Quarter accepted this invitation and were present at Indianola. In the Sunday morning worship service Richard Newby gave an inspiring message on "The Lost Sheep."

* * * *

Walnut Ridge Quarterly Meeting was held at Carthage, Indiana, February 13. The attendance was good, Little Blue River Meeting having the largest number present. The Quarterly Meeting was glad to welcome Ward Avery, pastor at Greenfield, who brought an inspiring message in sermon and song. Cecil Haworth presented the matter of the World Conference of Friends to be held at Philadelphia and urged all to go who can possibly do so. Following the business meeting, the committee on Religious Education presented its work. The presentation included a talk by Cecil Haworth, followed by a round table discussion.

* * * *

Homer Biddlecum, pastor at Charlottesville, Indiana, recently held a two weeks' special meeting at Little Ridge Meeting in Fairmount, Indiana, Quarter. His effective ministry proved helpful. He also spoke to groups of school children on the evils of tobacco and addressed the W. C. T. U. and Youth's Temperance Council.

ECHOES FROM WINCHESTER QUARTERLY MEETING

A Quarterly Meeting of large attendance and unusual interest was held at Winchester, Indiana, on February 20. A fine musical program marked the opening of the young Friends session. The program continued the year's topic on Faith and consisted of able presentations of the following subjects: Famous Summaries of the Law, Mary Helen Carpenter; Typical High School Students' Views of the Important Things of Life, Dudley Johnson; Interpretation of the First Great Commandment, Richard Hinshaw; What Will Young Friends Do? Mary Belle Hollingsworth.

In the meeting on Ministry and Oversight Aaron Napier acquainted Friends with one of the bills then before the State legislature, that introduced by Senator Albert Ferris to forbid the use of the name of any religious organization as a liquor trademark. In the business session and in an informal group meeting after lunch, addressed by

Frank C. Guyatt of Dublin who had recently been at the State House, Friends again gave attention to this and other bills then pending: that on race-track gambling and that on the taxation of church property and private educational and charitable institutions. Telegrams and petitions in favor of Senator Ferris' bill and protesting the last named two bills were sent to the State House at Indianapolis.

Two very interesting old books were on the Clerks' table, presented to the Quarterly Meeting by Charles Hawkins of Popular Run Monthly Meeting. One was "The Minutes of Winchester Quarterly Meeting," beginning in 1876; the other "The Minutes of Sparrow Creek Monthly Meeting of Women Friends," established on the eleventh of First Month, 1841 and continued till 1864. Estella Hinshaw and Susan Sturdivant were appointed to review these two old books of minutes at the May Quarterly Meeting at Muncie.

Discussion of the World Conference followed, but action was deferred until the May meeting. The Clerks were instructed to send messages of cheer to Frank Cornell of Green Cove Springs, Florida, and to Ira C. Johnson of Lynn. During the devotional period, Cecil Haworth of Carthage, a member of the Committee on Religious Education, brought a very acceptable message from Isaiah 54:2. An excellent lunch was served to attenders by the Ladies Aid.

STATE COLLEGE FRIENDS, PENNSYLVANIA

State College Meeting has been much taken up with organizational problems during the past few months, as the momentous decision lay before it as to whether it should affiliate with the Fellowship Council. The Meeting was concerned to do nothing that would disturb the cordiality of its relations with the three meetings under whose oversight it had heretofore functioned, but it felt strongly impelled to place its weight in favor of as large as possible an integration of Quakerism into a single body, and as soon as assurance was given that such union would be no deterrent to continued close relations with its parent groups, completed the steps of affiliation.

Because of this the Meeting took particular interest in the meeting of the Fellowship Council held in Washington, D. C. in January, at which it was happy to have two delegates present.

In February we began a study of the preliminary outlines of Commission Reports to the Friends World Conference. Because it was felt these reports called for longer discussion than was allowed in the time before meeting and that in the atmosphere of an evening discussion we might secure better group thinking on the problems raised, and because a desire had been taking form for greater opportunity for sociability among the members of the Meeting, it was decided to hold pot-luck suppers in the meeting-house every few weeks, following each with a discussion period of the Commission Reports.

As this left Sunday morning free from everything but the meeting for worship, it has been possible to advance the time of this gathering to ten o'clock, a change which makes it possible for those who wish to attend both our meeting and the service at the College Chapel.

Two such suppers have been held, and both proved great successes, in numbers present and in the enjoyment of the group. The first discussion, on February 7, dealt with Commission One, "The Spiritual Message of Friends," and was led by John R. Ferguson. The second one, "The Individual Christian and the State," was directed by Howard E. Yarnall on February 28.

Two evenings will be given to Commission Three, March 21 and April 4, with Roy D. Anthony leading, while three weeks later Ruth Ferguson and Helen Yarnall will jointly direct group discussion of "Friends' Contribution to Education." The final session will be on May 16, with C. E. Myers leading our study of "International Cooperation of Friends."

SUNDAY EVENING FORUMS AT FAIRMOUNT

On February 14, Fairmount, Indiana, Meeting closed its third annual series of six special Sunday night forums. Plans for each of the six gatherings included a study class on "The Prophets and their Messages," taught by Mrs. Mary Wood, and a class which met for lectures by L. O. Chasey on "The Church and its Pastorate." These two groups met at 5 o'clock.

Lunch and visiting at 6 o'clock were followed by open forum discussions. Special speakers for these forums were:

Shall We Friends Stabilize our Currency?

WHILE premiers, presidents, and parliaments are talking about a stabilized currency, let us take a look at our own denominational affairs.

The United Budget receipts for December were $2,698.69. That's not so bad, considering all the Christmas presents we had to buy. We knew that January would bring better returns. Holidays were past, but the spirit of "others" would carry over into the new year enough to increase materially the contributions to the United Budget. It did. The receipts amounted to $3,618.90.

February would be still better. We Friends like to come into the end of the fiscal year with fine crescendo. The rising tide sweeps us across our goal line in fine shape. Being shorter than other months, only about $4,000 was expected. However, the adding machine could not be coaxed. It registered a total of only $703.71 for the entire month from 78,000 Friends! Bank accounts are as inflexible as adding machines. A seven hundred dollar income can not be stretched to cover four thousand dollar payments due.

Of the receipts, the Mission Board received $270.54, while its expenses for the month were $3,445.53! Fortunately some had sent enough directly to the Board to make its total receipts for the month amount to $2,142.79. But still, that leaves $1,302.74 to embarrass the Board.

Of course this very low income for February will be made up during March—the last month of the fiscal year, but in the meantime, what about the bills? They have to be paid every month.

We need stabilization!!

MERLE L. DAVIS.

Calling all Meetings and Treasurers!

MARCH thirty-first marks the close of the fiscal year of the Five Years Meeting. By instruction of the Executive Committee, the books will be closed on that day, and will *not* be held open until April 10, as formerly. This is in order to enable the Treasurer and Auditor to have their reports ready for the annual Board and Committee meetings which open the middle of April.

Meetings are urged to send *at once* to their Yearly Meeting Treasurer their final remittance on this year's United Budget, and Treasurers are encouraged to remit in time for funds to reach the Central Offices *by Wednesday, March 31.*

Despite the general financial upturn, our united benevolences are faltering. Let us give fresh courage to our faithful workers on many fields by rallying strongly to their support. It is our work as well as theirs—for Christ and his Church.

May we all respond generously and immediately.

Walter C. Woodward, who discussed some impressive sights of his western trip; Miss Helen Hile, instructor in the Fairmount high school, who showed pictures of interesting places seen in a recent European visit; Dr. J. C. Vaughn of Marion, who told of experiences in the Arctic regions; and Reverend John Borders of the Fairmount Methodist Church.

The regular lecture of each evening came at 7:30 o'clock. The speakers for the 1937 series were Professor W. E. Berry of Earlham College; Milton H. Hadley of Chicago and Evanston Meeting; J. Raymond Schutz of North Manchester; Mrs. Louise S. Swain, a former member of the Board of the Indiana Women's Prison; Mr. T. A. Dicus, superintendent of the Grant County schools; and Dr. Robert LaFollette of Ball State Teachers College.

Bicycling through Germany with Dr. LaFollette; being introduced to "The Other Woman" by Mrs. Swain; weighing with Professors Schutz and Berry the problems of the church and of the nation; considering with Mr. Dicus the relationship of education and religion; and searching in ourselves for the true Christian character described by Milton Hadley—such rare and profitable experiences were definitely a blessing.

MARSHALLTOWN, IOWA NEWS ITEMS

Bangor Quarterly Meeting was held in Marshalltown Friends Church February 26-28. At the Friday morning workers' conference, temperance, peace and missions were considered. Frank W. Dell, pastor at Oskaloosa, brought an expository message from the first chapter of Philippians. The discussion which followed was led by Mattie Pemberton of LeGrand, Mrs. Isam Jessup of Stanford and W. P. Maulsby of Marshalltown. A basket dinner was served at noon. At the Ministry and Oversight meeting, Mrs. Melvin Smith of Hartland presented the topic of "The Indwelling Christ." The Saturday morning meeting for worship was directed by Arthur Moon of Liberty, with Frank Dell speaking in the eleven o'clock session. Lunch was served by the Marshalltown women. Reports from the Woman's Missionary Union were heard at one o'clock. At the young people's rally on Sunday afternoon, Beatrice Shipley of Germantown, Pennsylvania, spoke helpfully on the place of the Christian in today's world.

A new Sunday School class with nineteen members, the "Fifty-fifty Class," was organized recently with Mrs. Howard Sanders, president, and the pastor, Carl D. Byrd, teacher.

Recently a box of crystallized bananas from Jamaica was received by a member of the Woman's Missionary Society who shared her unusual gift with others in the group.

The Marshalltown Shippers Association held its annual dinner, February 10. The meal was served by members of our Auxiliary. E. E. Packer, a Marshalltown Friend, was elected President of the Association.

FRIENDS IN FLORIDA IN ANNUAL MEETING

On February 23rd the third annual get-together of Friends in Florida took place, as heretofore, at Lake Wales, central to the principal groups of Friends in the State, and attractive as the location of the Bok "Singing Tower," where one of the regular carillon concerts afforded prelude to the afternoon occasion.

The weather was perfect for the picnic lunch in one of the parks of the city at one o'clock, which gave social opportunity; while the meeting for worship at two was a time of waiting and message bringing to which the term "All-Friends" might well be applied. Each year brings larger numbers together, 117 being present at this time, all meetings in the State, so far as known, being represented. These are St. Petersburg, Orlando, Highland Park, Sebring and Miami, that at Sebring being the only one to continue through the year. An average attendance of 60 at St. Petersburg, and about 40 at Orlando are probably the highest records.

J. Passmore and Anna Griscom Elkinton were present, and gave some account of the World Conference and the Wider Quaker Fellowship respectively. Other first attenders were Paul and Mary Edwards and little David. The inclusiveness of the group, representing some eight or ten Yearly Meetings, of practically all types of Quakerism, seemed of special significance in this year of our world gathering, and the exercises of the hour naturally reflected this idea. Plans for 1938 were left with the same satisfactory committee, Charles Zavitz, St. Petersburg, chairman.

EVENTS OF INTEREST AT HIGH POINT

High Point, North Carolina, Friends have been fortunate in the visiting speakers who have been with them recently. On February 28, Frederick J. Gillman, English hymnologist, spoke to them three times; his helpful messages on the effective use of song in worship were enthusiastically received. Dr. Russell Pope was with them in January, while on February 14, Dr. Charlotte Brown and her famous Sedalia Singers were greeted by a crowded house.

Early in February Anna Griscom Elkinton spoke on the Friends World Conference. Later in the month, ninety-seven Friends attended a Monthly Meeting Supper Conference at which the plans for and reports to the World Conference were discussed. This meeting was the first of a series at which various phases of the Conference will be considered.

The annual Father and Son Love Feast Supper, held on March 7, was attended by one hundred and eighty-two men and boys. A. D. Beittel, Dean of Guilford College, gave a splendid message.

In order to devote all his time to Friends Meeting interests and Quaker Extension work, Tom A. Sykes, for fourteen years pastor at High Point, has recently resigned as Field Secretary for the Duke Institute of International Relations, a position he has held ever since the organization of that Institute five years ago. Helen T. Binford, wife of Raymond Binford of Guilford College, will be his successor.

The January Monthly Meeting, attended by one hundred and twenty-five members, was an inspiring occasion. Fine interest and progressive growth were shown in the annual reports given by the leaders of the various church groups and auxiliary agencies connected with the meeting. Membership in the meeting now stands at seven hundred, with this year's report showing, for the fourteenth succesive time, a net gain over all loses.

NEW YORK FRIENDS IN PREACHING MISSION

Friends are taking a prominent part in the Dutchess County, New York, Preaching Mission being held March 14 to 21. Wilbur W. Kamp, pastor at Poughkeepsie, is general chairman of the executive committee, and Chalmers Holbrook, pastor of the Federated Church (including Friends) at Millbrook, is on the sponsoring committee. Norval E. Webb, pastor at Clinton Corners, has also been active in promoting the Mission and two women Friends, Jeanette Hadley of Pleasant Valley and Margaret Underhill of Poughkeepsie, have served, respectively, as office secretary and recording secretary at business meetings.

The Mission opened in Poughkeepsie with a mass meeting, followed throughout the week by two-day meetings in various centers in the County. A final mass meeting in Poughkeepsie on March 21 will close the Mission.

Thirteen outstanding leaders of the religious life of New York State and the nation, many of whom participated in the National Preaching Mission, have been secured as speakers for the Dutchess County Mission, while a member of the Faculty of Westminster Choir School, Princeton, New Jersey, will direct the music.

Called on the President

As reported in our last issue, representatives of the three historic Peace churches—Mennonites, Brethren and Friends—had audience with President Roosevelt on February 12, when they presented statements setting forth their respective positions on Peace. This is the group which called at the White House. They are, left to right: Alvin T. Coate, Friend; A. J. Neuenschwander, Mennonite; C. L. Graber, Mennonite; Rufus M. Jones, Friend; Paul H. Bowman and Rufus D. Bowman, Brethren.

DR. RANDOLPH WINSLOW

Homewood Meeting, Baltimore, suffered a severe loss on February 27 in the passing of Dr. Randolph Winslow. He was eighty-four years old, and every one of those years of his maturity was given to helpful service, and every one was forward looking and progressive. He was nationally known as a skilled surgeon and led the way in performing many intricate operations, showing to others how such help could be given successfully. The Maryland *Medical Journal* of June, 1913, said of him: "He is a bold but conservative surgeon of sound and unerring judgment. . . He is a progressive, and has always taken a prominent part in those matters which tended to advance the importance and influence of the University of Maryland." At the time of his death he was Professor Emeritus of Surgery of the University, with whose medical school he was associated for forty-nine years.

Dr. Winslow was one of that very strong group from North Carolina which settled in Baltimore, having been born in Hertford, October 23, 1852, the son of Dr. Caleb and Jane Paxson Parry Winslow. He received his A.B. from Haverford in 1871, and his medical degree from University of Maryland School of Medicine in 1874. He had been a member of the Medical and Chirurgical Faculty of Maryland since 1876, in 1914 served as President of that body, and in 1935 was made a Gold Star member. Other medical bodies with which he was associated were the American Medical Association, the Baltimore Medical Society, and the American, the Southern, and the International Surgical Associations. He was much abroad, pursuing his medical studies at Berlin, Paris and in Vienna.

He married Rebecca Fayssoux Leiper, and with her was planning to celebrate the sixtieth anniversary of that marriage this coming Winter, the fiftieth anniversary having been duly celebrated nine years ago. He is survived by Rebecca Winslow and twelve children who gathered for this sad hour from many far parts of the country—from North Carolina, New Mexico, Wisconsin, New England, Alabama, Pennsylvania and Maryland.

One of the smaller grandchildren who could not come to the funeral, held at Homewood Meeting on March first, said when told about her grandfather's death, "But who is going to sit in grandfather's big chair now?" Who indeed? A devoted husband and father, a loyal and helpful friend, an outstanding Friend, the nation, the city, his family, and Homewood Meeting mourn his passing. Homewood Meetinghouse was crowded to the limit with doctors,

nurses, organizations, personally bereaved friends. Burial was in Friends Cemetery, Harford Road. Memory remains of skill, persistence in endeavor, of an alert interest in all things worth while, and of a goal in living towards which many will strive.

L. M. T.

JOSEPH TREGELLES FOX

Joseph Tregelles Fox was born March 14, 1855, the fourth son of Joseph John and Sarah Angel (Allen) Fox, in London, England. He received a medical education and secured his credentials as a physician and surgeon from London University.

In 1880, he married Sarah Elizabeth Davies, a graduate nurse working in Dr. Pennyfather's Mission at Mildway, London. The young couple were accepted as medical missionaries under the Friends Foreign Mission Association in Madagascar There Dr. Fox built a hospital and graduated a large class of native medical students, having previously translated their textbooks into Malagasy. Seven years were spent at this labor and three children were born there. A very serious illness necessitated his being recalled to England.

Twelve years were spent at a famous spa in Strathpeffer, Scotland, where Dr. Fox became an authority upon the use of natural mineral waters and baths in the treatment of arthritis and kindred diseases. Eight years were spent in medical practice at Leeds, England, and then he moved to Prineville, Oregon, to join his son, Joseph Sanger, who had preceded him there. He practiced medicine in Oregon for about seventeen years, and upon the death of his wife in 1927, he again rejoined his son in San Diego, California.

He passed away January 4, 1937, at the Wilhelmine Home at National City, California, aged almost 82 years. Funeral services were conducted by Rosa E. Virtue, acting pastor of the San Diego Friends Church, and the body was taken to Prineville, Oregon, to rest beside his wife and daughter.

MARRIAGES

SIMMONS-LEWIS—At the home of the bride's parents, Russell and Eula Hodson Lewis, Wichita, Kansas, February 21, 1937, Marjorie Lewis to Winfred Simmons of Rose Hill, Kansas. Charles O. Whitely, minister.

DEATHS

ANSCOMBE—On February 27, 1937, at Winston-Salem, North Carolina, Margaret Ellen Lambie Anscombe. The daughter of the late Andrew and Rebecca Chapin Lambie, she was born in Eastern Ontario, Canada, where she spent her childhood. Later the family moved to Pine Orchard, near Newmarket, Ontario. After finishing the work of the local schools, she studied art at Toronto and then took a nurse's training course, although she never practiced her profession. In 1909, after the manner of Friends, she was married to Francis Anscombe, who had come from England as supply preacher to the Newmarket Meeting. It was largely due to her encouragement and vision that her husband, after he was thirty years old, entered Earlham College, where he began, as a Senior, his career as a teacher. She herself gave art lessons at Guilford College and later at Salem College where her husband was head of the Department of History. Some of her own canvases were accepted and hung in the Indiana Annual State Exhibits. A commemorative service in her honor was held at Memorial Hall, Salem College, in which the following North Carolina Friends participated: Raymond Binford and Clyde A. Milner, respectively President Emeritus and President of Guilford College; Tom A. Sykes, pastor at High Point; Bascom G. Rollins, pastor at Winstom Salem; and Elbert Russell of Duke University. In the memoir prepared by Francis Anscombe and read at this service, tribute was paid to the inspiration and help that Margaret Anscombe gave to her husband in his work as pastor and teacher, and commendation is expressed of the practical piety of her Christian life. Her husband, a sister and a brother survive.

DAY—At her home near Kellogg, Iowa, January 27, 1937, Mary Elizabeth Day. The daughter of John and Elizabeth Hodson, she was born in Jasper County, August 21, 1859, and was married to Elwood W. Day on September 29, 1880. To them were born three children, two of whom survive. She was a member of the Center Meeting and lived a devoted Christian life, taking an active part in all departments of church work.

DOUGLAS—Sarah S. Douglas, wife of David W. Douglas, on January 13, 1937. She was born in Brunswick, Maine, Feb. 22, 1906, the daughter of Henry T. and Elizabeth H. Simpson, and always lived in Brunswick. She was a devoted wife and a self-sacrificing mother. Her Christian character was such that those who knew her felt like saying tenderly, "of whom the world was not worthy." Her interest in the South Durham Meeting, of which she was a member, was exemplary, and for it she worked beyond her strength. She had charge of the Cradle Roll, was a leader in the Missionary Society and the W. C. T. U., being especially active with the L. T. L. She had that beautiful gift of saying and doing the things which help others most in times of trouble. Besides her husband and her parents, she leaves three little boys and three sisters and one brother.

JENKINS—At Lebanon, Indiana, February 22, 1937, Mary Jenkins, in her ninetieth year. The daughter of Benjamin and Jane Cox, she was born in Darlington, Indiana, February 24, 1847, and was educated in a Friends Boarding School at Farmers Institute and at Earlham College. Until her marriage to Cyrus Jenkins, she was a teacher. Her husband and their son preceded her in death. She was always active in the work of the church, serving her meeting as clerk, elder and bible school teacher. Funeral services were conducted at Sugar Plain by Burnie Cook, assisted by a local Methodist minister.

MILLS—At his home in Wabash County, Indiana, February 17, 1937, William Anderson Mills. He was born January 21, 1861, the son of Jasper and Rhoda Hutchins Mills. The Civil War having deprived him of his father, he was reared under the care of Oliver and Martha Bales at White's Institute and thereafter maintained a close relationship with this institution, in which he served for a time as teacher. He attended Earlham College and later studied at the Eastman Business College at Poughkeepsie, New York. In 1893 he and T. Lenora Mendenhall of Westfield, who died almost a year ago, were married. For thirty-five years they made their home in Marion, Indiana, where he was long associated with the First National Bank, and where they were actively identified with the Friends Meeting. He was a faithful Christian, interested in all the work of the church, in the furthering of which he took a zealous part. One daughter, Martha Mills Stanley, survives him. Funeral services were held at the home, with Clyde O. Watson in charge, assisted by Parvin W. Bond of Fairmount.

MORGAN—At Shattuck, Oklahoma, February 8, 1937, John Milton Morgan, son of James and Sally Morgan. He was born near Richland, Iowa, September 5, 1849, but grew into manhood near Hubbard, Iowa. He was a birthright Friend and was an Elder for over fifty years. In 1892 he removed to the Chapel, Missouri, community where he was instrumental in the organization of Chapel Academy, serving as President of its Board. Later he moved to Gate, Oklahoma, where he was President of the Board of Laurence Friends Academy for more than ten years. He was married in 1880 to Anna Louise Jones; to them were born two sons. Following the death of his wife in 1907, he made his home with his surviving son, Coy Leslie. For nineteen years John Morgan was a member of the Gate Monthly Meeting and during most of that period and until his death served as chairman of the Meeting on Ministry and Oversight and as Trustee of the Meeting. He had three paramount interests in life—family, school, and church—and to them he gave his life's devotion.

REEVE—On December 17, 1936, Inez F. Reeve, daughter of John J. and Martha Ballard Reeve. She was born in the Fairfield neighborhood near Plainfield, Indiana, April 19, 1884, where most of

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her useful life was spent. She was educated at Central Academy and Earlham College. She was active in all phases of church work, having served in many capacities in her local meeting, as clerk of Fairfield Monthly Meeting, as superintendent of Foreign Missions in Fairfield Quarterly Meeting, and on the Board of the Bertha Ballard Home of Western Yearly Meeting. A sister and a brother survive.

TOMLINSON—At Noblesville, Indiana, February 17, 1937, Robert Tomlinson, aged eighty-three years. The son of Noah and Abigal Tomlinson, he was born near Westfield, Indiana, in 1854. He was a birthright member of the Westfield Meeting, to which he belonged all his life and which he served long and faithfully in various capacities: clerk, bible school superintendent and teacher, and overseer. It was he who started the Monthly Meeting fund now known by his name. To him and his wife, Julia A. Inman, were born five children, all of whom died in childhood. James A. Parr, Austin Osborne and Orval H. Cox conducted the funeral services.

WOLFE—U. S. Wolfe an esteemed member of Emporia, Kansas, Meeting, at his home, February 13, 1937, after a prolonged illness. He had come from Indiana as a child with his parents, was educated at the Emporia Normal School, taught school for several years in Lyon County, after which he entered business. He had served the community as Clerk of the District Court, as Township Board member, and for many years was President of what was then the County Sunday School Association He had also served the Emporia Meeting as a trustee and at one time as Clerk of the Monthly Meeting. His life was one of intense and sacrificial activity in behalf of the cause of Christ. He died in his sixty-ninth year. Surviving him are his wife and two daughters. The funeral service was conducted by his pastor, Lloyd S. Cressman.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 602 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 703 Biddle St., Phone 3-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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